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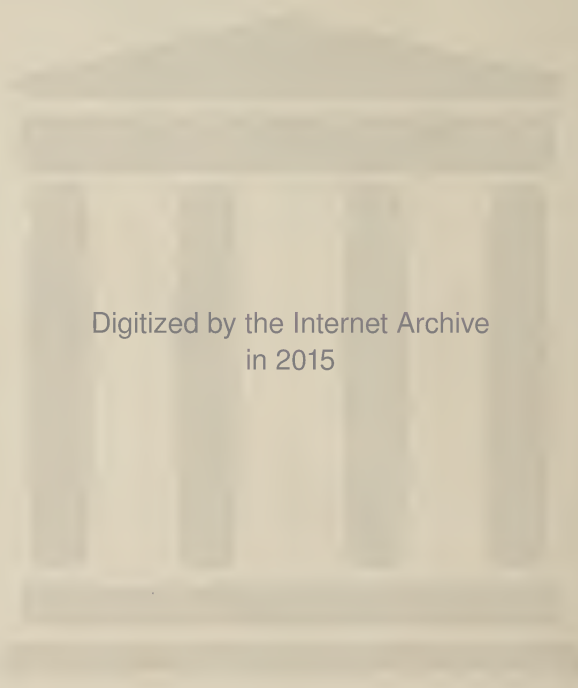
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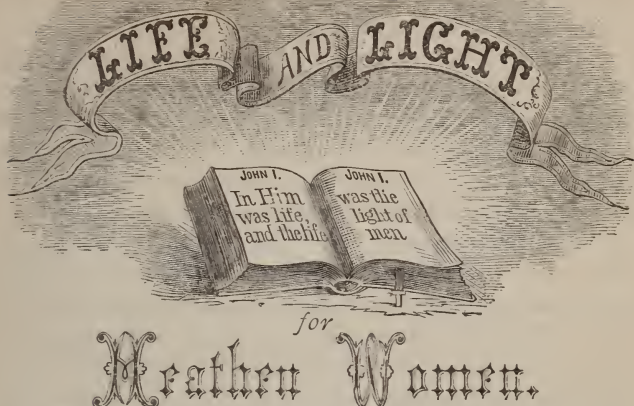
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VOL. II.

DECEMBER, 1872.

No. 8.

INDIA.

FIRST EXPERIENCES.

BY MISS SISSON.

WE are glad to give our readers some of the experiences of one who left us but a few months since for missionary work in India. Under date of July 22, she writes, —

“I have thought often of the pleasant days I spent with the ladies of the Woman’s Board last January, and of the kindness and encouragement I received there. I do believe I have not been forgotten in their prayers. I have to thank the Master for the fulfilment of that precious word, ‘I am with you alway.’ I am conscious that the quietness and assurance that have been mine were not native, but his free gift. At the very threshold of this new life I have had a fresh and deep experience of my utter insufficiency for the work. It was fitting that the command was issued, ‘Tarry ye in Jerusalem till ye

be indued with power from on high.' Oh, may these months of study be such a tarrying for me !

"I am not yet at work, so that I can send any record of my doings ; and I am no artist, either with pen or pencil, to give pictures. Most gladly would I serve the cause I love so dearly in this way ; but I must ask my friends to accept in their stead the willing mind, and a few extracts from my journal. I will begin with my first near view of heathenism.

"*May 26.* — It was a hot Sunday noon on the Pulney Hills ; and, as we returned from the morning service in the little church, we met a long procession of Roman Catholics, who had come up from the plains to one of their feasts of Pentecost. It was kept by large processions marching up and down the hills, with drums beating, banners flying, tom-toms, the explosion of powder and fireworks, and a feast on the sabbath ; and probably not one of the people knew what the celebration signified. Following in their train was a large crowd of heathen spectators, to see the show. No doubt it seemed to them quite the proper thing ; for this is the way they make themselves happy in the performance of religious duties. They have no observance of the sabbath ; but work on and on, day after day, the monotony broken only by their marriage feasts, and the frequently recurring festivals in honor of their gods.

"As the procession wound down the hill, a number of women stood in front of our gate to watch it. As we came up to them, Mrs. Chandler stopped to speak to them ; and, while she conversed in the unknown tongue, I had an opportunity of looking upon their heathen faces. Some of the very young women, sixteen and eighteen, looked fresh and pretty ; and then it seemed as if all the generations from that to sixty had been swept away, the others had such old, withered, bitter faces. At first I could not understand it, and wondered why only these two classes were present, until the truth flashed upon me, that these hard, distressed faces were but the story of woman's

life in a heathen land, thus written out in living characters, that he who runs may read. They were not old, except as poverty, cruelty, oppression, and evil passions, their own and others', had made them so. The women were mostly burdened with a little babe supported on one hip; and on their heads many of them carried their food, — a measure of rice in a not very clean cloth. One whom I had noticed as particularly forlorn seemed to be the principal speaker. In answer to Mrs. Chandler's inquiry if they knew this was God's day, Sunday, she said, —

“ ‘No, no : we know nothing about it. We came up to see the great time, and have a little rest from our work.’ ”

“ When told of Christ and his salvation, she said, —

“ ‘Yes : that will do for you. Your religion is very good for you ; but what do we know ? To lie down late, to rise up early, to dig the ground, to dig in the sun, to dig in the rain, *poeylam, poeylam, Amma ; go, madam, go.*’ ”

“ I could not keep the tears from my eyes, to see the hopeless, despairing expression of this poor creature, remembering that she stood there the representative of thousands in this dark land.

“ *June 22.* — I had to-day my first experience of a Madura Sunday school at seven in the morning, in Dr. Palmer's hospital veranda. I had a class of heathen boys, who are learning English in hope of becoming government officials, and who gladly avail themselves of this instruction in English Bible-reading, to add to their stock of words. It seemed strange to see these lads bending over the Bible, with the mark of their gods in their foreheads, — some streaked with red and white clay, others striped with ashes, and all eager for every word that fell from my lips. For hope of earthly gain they listened ; but was it not a blessed opportunity for one who had the promise, ‘ My word shall not return to me void ’ ?

“ At eight o'clock, there was divine service in the East-Gate

Chapel. Seated on one of the benches ranged along the walls for the accommodation of the few white people present, from the open door opposite I caught ever-changing glimpses of the bustle of daily life. Now it was a donkey laden with produce for the market; then women with large earthen vessels of water poised upon their heads, similar to the one from which Rebecca gave drink to Abraham's servant; now a bullock-wagon toiled along with its heavy load; and presently a palanquin, gayly decorated, carrying some bridegroom to his bride, went jingling by. On the opposite side of the street, in front of a native house, two rows of pegs were set in the ground, upon which were stretched the cotton-warp of a piece of cloth, and a man's figure appeared and disappeared as he ran with the reel of bright threads in his hand: 'Woven of many threads,' — so was his cloth, and so was the picture.

"Within, sitting in rows on the floor, — the men on one side, and the women on the other, — with children sprinkled plentifully among them, these dark sons and daughters of our Father listened to the story of his love. How many clergymen at home could preach on with perfect composure amid the occasional crying of children, who must come if their mothers do, and the restless wandering of the same little ones when they get too uneasy to be controlled? I was sure that at least to one the gospel was preached, — an old man leaning against a pillar near the centre of the church, quite unconscious of every thing about him but the sermon, punctuating it with most vigorous shakes of the head and nods of assent, as the truth went home to his conscience, or met the approval of his heart.

"*June 13.* — While we were out this morning, we went to see one little woman who commenced reading nearly two years ago, when about thirteen years old. Soon marrying, her husband, an educated man, inclined to the Brahma Somaj, discouraged the visits of the Bible-women. Very polite, he had not scrupled again and again to promise Mrs. Chandler that he

would send for the reader, and have his wife resume her studies ; but his promises proved empty, and we found she had not looked into a book. Upon entering the room, he came forward to meet us, chatted a while, then said, —

“ ‘ If you wish to see my wife I will send her ; but I must go, as you know she will not come in my presence,’ and left us.

“ He soon returned with a straw-plate of dried and fresh fruits, which he presented with his wife’s compliments ; then retiring to the hall, standing by the door that nothing might escape his observation, his wife was ushered in, — a little, sylph-like creature, not taller than most children in America at ten years old. Her wristlets, necklace, and girdle were composed of inch-square blocks of gold, with chains pendent, and jewels in the most magnificent profusion ; and yet the room in which she sat, with its high-post English bedstead, and soiled sheet thrown over, with two or three old bamboo-chairs, a couple of rough tables loaded with a most heterogeneous accumulation of books, papers, and household articles, would have shamed a very negligent housekeeper at home. The little woman received us with a dignity and *finesse* that was curious to see in such a child, saying, —

“ ‘ To learn to read will give me the greatest happiness in life.’

“ With Mrs. Chandler as interpreter, I said, —

“ ‘ I wish you would do so : it will open a new world to you.’

“ ‘ If you wish me to read,’ she replied with the greatest suavity, ‘ to me there should be no desire but to study continually.’

“ This fulsome style of speech is quite Oriental, and means nothing but good manners. It is the ‘ I am so happy to see you ’ of the drawing-room at home, when the person is inwardly voted a bore.

“ After a pause, she said, ‘ It gives me very, very great joy to see one who has come so far to India.’

“ ‘I am glad to see you,’ I replied, ‘and hope to be able to speak with you in Tamil by and by.’

“ Then with the most expressive and graceful gestures, she talked on rapidly, to the effect that I would learn Tamil speedily, although to do so would give me great trouble ; truly it would cause me as much labor to study this language as for her to read English. All this was said with such a nice admixture of childishness, womanliness, and timidity, that I was fascinated with her, even while I knew she was only practising her arts.

“ In conclusion, I only desire to say, how few have been the sufferings I have experienced by the way thus far, and how delightful the anticipations of work in the future. Many thanks to the dear friends who have so kindly taken me on trust. May their prayers and their gifts go out together, and may the dear Lord bless me for their sakes, and make by me a wide channel through which the love of Christ may flow from them to these poor people ! How I should love to see them all in the flesh ! How delightful the thought that I shall presently see them among the King’s daughters around the throne, and recount with them the stories of the vineyard in that happy Harvest Home ! ”

THE BURDEN-BEARER.

It is the custom in India to erect what are called burden-bearers along the roadside. These consist of two upright stones, with a horizontal one laid across the top, of a height convenient for those carrying loads on their heads to transfer them to this burden-bearer and back again without aid,—a great relief in a weary land.

Mrs. Capron sends the following, translated from the “ Itinerant Journal ” kept by the helpers of the Mana Madura Station : —

“ As the catechists were on their way to preach, they saw an old woman carrying a heavy load on her head. They said to

her, 'If there was a burden-bearer here, it would be a good thing for you, would it not?'

" 'Where is there one?' she eagerly inquired.

" 'Like the heavy and troublesome burden on your head,' was the reply, 'there is upon you the great burden of sin. It is like a mountain, and more than you can bear. You must go to Jesus, the sin-burden bearer; and, if you put your burden upon him, he, the bearer of sin-burdens, will take it. Then he will remove all the sins which you have so long committed, and you may enter heaven.'

" 'Tell that again,' she said; and, with the tears streaming down her cheeks, she went on her way, saying, 'I — yo — I am a wicked sinner, — a sinner. Jesus, take my sin-burden, and save me.' "

CHINA.

OPENING DOORS.

BY MRS. HARTWELL.

Not long since, I went with Mr. Hartwell to spend a week at one of his out-stations. We went twenty miles in a boat; passed a night in a city where I have often been, and the next day rode nine miles in sedan-chairs, to the market town of Kang-tong. I had been there only once before, for a day; and I think no other foreign lady had ever visited the place. Of course, curiosity was great to see me. As soon as I arrived, the women who were near neighbors came in; and for six days I had a continual stream of visitors, from morning till night, only stopping at noon for dinner. Many came from neighboring villages in companies of five or six; and there was an idolatrous festival, lasting two days, that brought in still more. They were

very polite and respectful. After satisfying themselves with examining my dress, hair, and particularly my feet, which are so important to all Chinese women; after asking if I had yet married any of my sons; how many of my daughters I had "picked up," or saved from drowning; if any of them were betrothed, and various other questions, — they were quite ready to hear what we had to say of better things. Indeed, many asked me to read; and some said, "Every sentence is good. It is true; but we cannot turn and follow it. Our sons are growing bad: they gamble, and smoke opium, and are unfilial. They cannot become good."

"There is only one hope for them," I replied. "The Saviour has power to help them to repent and turn from all sin, if they seek him. They must have the gospel: it is just what they need, all they need, to make them good and happy."

To others I said, "When I see you Chinese women, well-dressed, with polite customs, with many kind and pleasant habits of society, I think, 'Oh, how sad that you have not the Bible!' You know not the true God; you have not read his Word from your youth, as we have in America; your children tell untruths, quarrel, and learn all manner of evil things. Now, you must read this Bible, turn from your worship of idols, and love and serve God." I often told them, that, a thousand years ago, our ancestors believed in false gods; but when good men published the gospel, they gave them up; that every generation had improved since then, till now, all our girls, as well as boys, learned to read; and, in multitudes of things, our country owed its prosperity to the Bible. This has influence with the Chinese; for they say we are very rich, and are much superior to them in skill and ability.

The helper's wife in that village reads and explains very well; but it is difficult to induce the women to come to hear her. We hope my visit will give them a new impulse. It was very pleasant to see so many fine countenances, old, young, and

middle-aged, and my heart yearned toward them. The whole district has only small-footed women, those who work in the fields not being known there ; but some of these walked a mile and a half to see me. In a village a little way off was a Christian young man, one of whose relatives was among those who came out with knives, and threatened to kill Mr. Hartwell on his visit there a year ago. His father came to Foochow to apologize for the attack, begging for leniency, and seemed very grateful that they were let off so easily. While I was in Kang-tong, the mother and three other members of the family came to pass the day with our helper's wife, and seemed much interested in the truth. When we left, many asked us to come again soon. On our way home, as we passed through one village, almost the whole population turned out, and quite stopped my chair. I alighted, to gratify their curiosity. One old woman said, "Do you recognize me?" She had been to see me a day or two before. If I could not speak the language, I fear I should be quite frightened at such demonstrations ; but, as it was, all was pleasant.

We have a few good native helpers, who are earnest ; and, if the people were only moved to receive the good seed, what a rich harvest could be reaped ! It has been sown in some villages for many years. We need the outpouring of the Holy Spirit ; and that is our great want just now. It is true we long for the removal of the hinderances the officials and literary people place in the way. We believe there are many who would embrace the truth were the external circumstances more favorable ; but still the heart is the great seat of difficulty. Of those who have professed Christ, we fear some have not given up all sin. Our strong desire is for a thorough work of revival. We need it ourselves ; and the native preachers need it to make them able ministers. Will you pray earnestly for this ?

"All things, whatsoever, ye shall ask in prayer, believing, ye shall receive."

TURKEY.

THE CONSTANTINOPLE HOME.

THE importance of this enterprise is our only apology for giving so much space to it in this issue. The plan of the Home School was adopted after mature deliberation, at the annual meeting of the Western Turkey Mission. We ask of our readers a careful perusal of it, as well as of the whole statement made below.

Rev. Geo. W. Wood, D.D., of Constantinople, in a letter to Dr. Clark, dated Sept. 2, 1872, says, —

“We have given our united attention to the subject of the Home, and unanimously adopted a plan for the school, which we hope will meet the approval of the Prudential Committee.

“The next session begins on the twenty-third of this month. We expect a few additional pupils. The school will win its way to appreciation and patronage and great usefulness, in time, if Miss Rappleye retains her health, and we are allowed to manage it in the right way. Let the ladies not lose their enthusiasm in regard to the Home in Constantinople, and do not let it be strangled in its birth.”

PLAN OF THE HOME SCHOOL.

The design of the Home is to be a centre of Christian work; that of the Home School, or Seminary, is to train Christian workers, and at the same time afford opportunity of culture, such as we may give to daughters of parents desiring it for their children. The school is, therefore, to be thoroughly Christian, and also missionary, in its aim. All its arrangements and administration are to be such as to secure, as largely as possible, with the divine blessing, these results; viz. : (1.) A true and symmetrical Christian character in the pupils. (2.) Well-ordered Christian homes. (3.) Well-qualified teachers of native female

seminaries and higher schools, wives of pastors, and Bible-women.

In order to these ends:—

1. Special instruction, more or less complete than that furnished to others, can be given to particular classes of students, as may from time to time be deemed expedient; missionary time and strength and funds being always used within the limitations of our proclaimed missionary principles.

2. The grade of education should be so high as to qualify teachers to take charge of schools of the highest order that may be demanded in the capital and other cities of Turkey, and such as to command the respect and confidence of the people of Constantinople.

3. The English language to be taught; but the chief medium of instruction to be the vernacular.

4. The sum of at least twenty-five Turkish liras a year for boarding scholars, and half a lira a month for day-scholars, payable for each session or term in advance, to be the rule of admission; charitable assistance being afforded only in exceptional cases, and, in each, on its individual merits. Pledges to Christian work, as teachers, Bible-women, &c., *not* to be exacted as a condition of reception, unless for special reasons in particular cases.

5. Pupils from other than professedly Protestant families to be welcomed according to the promise which we may see in their character and associations, of a realization, under the culture of the school, of the objects of the education bestowed. While looking mainly to Armenians for patronage, we should receive a few Greek and Turkish girls, whenever, in the judgment of the trustees, a sufficient number shall have offered to constitute a separate department of the school.

6. In the building which it is proposed to erect, accommodations to be provided for fifty boarders, and as many day-scholars.

7. The furnishing of the Home,—the dormitories, the dining-room, the schoolrooms, the sitting-room, and every thing on the premises, to be plain, simple, neat, not expensive, but substantial, not showy, but attractive, not superabundant, but sufficient, adapted to the means and the taste of cultivated persons of the middle class of society with whom we come in contact ; and in the table-services and furnishing of rooms, such as would not be extravagant for a large proportion of the pupils to seek to provide for themselves in after life.

The food to be plain, substantial, and abundant, largely in the native style, but adapted to promote health. The pupils to be taught to wait upon themselves, to learn the best modes of cooking and other arts of domestic life, and how to secure comfort and gratify taste by an economical use of money.

8. The school and Home to be under the care of trustees, consisting of the Constantinople station, with the addition of the Rev. Drs. Riggs and I. G. Bliss, who shall receive their appointment from the Prudential Committee, and be responsible to them.

Resolution adopted unanimously by the Constantinople station, Aug. 31, 1872:—

Resolved, That while, in our judgment, a merely training-school, in which the pupils generally shall be supported entirely or in considerable part at the expense of the Board, and received only as pledged in advance to Christian work as teachers, Bible-women, or wives of ministers or paid helpers, would not meet the wants of Constantinople, one on the plan sketched in the accompanying paper is urgently needed in this city, and may be expected to furnish a large number of laborers, and those of higher promise, for all departments of evangelistic work, than would such a school.

REASONS FOR THE PLAN.

In a letter dated Sept. 4, Dr. Wood writes, —

“ We have contemplated a school for Constantinople, thoroughly religious, in which all instructors should use the vernacular speech, with students from only the native races, chiefly Armenian. We have desired it to be a missionary school in the highest and truest sense, as directly auxiliary to our work, and promotive of its great ends.

“ It is exceedingly desirable that we break over the bounds of nominal Protestantism, and get among the great communities which are to be evangelized. The Home may help us in this as no other agency can. Already it gives us entrance into families of the Armenian Church, takes their daughters regularly to Protestant services on the sabbath, and has brought one father to the Protestant chapel in Langa. In its infancy, and while yet fear keeps parents from giving their daughters, it commands respect, gives us prestige, excites Armenians to improve their schools, and brings us constant assurances, that, in time, we shall have numerous applications for the advantages of the thorough instruction and moral training which it is seen can nowhere else be found as there. We have only to plan wisely, labor faithfully, and wait patiently, to reap an abundant harvest.

“ We want a school in Constantinople for Constantinople, — a school that shall, first of all, help and bring up our work here ; and, secondly, shall furnish evangelistic laborers for other cities and large towns. We propose, therefore, to develop the Home school as we have begun it, on the principle of making a moderate payment the rule of admission, while we give charitable assistance in particular cases. We would treat these cases as exceptional, and do our utmost to get some portion of the required sums even from the poorest Protestants. Our reasons for this are these : —

“ 1. To relieve the funds of the Board. If we receive the

great body of pupils as they are taken at Harpoot and Marsovan, the charge on the benevolence of American Christians will be very large, as expenses at Constantinople would be two or three times as great as in the interior.

“2. We believe, that, by exacting payment, the school will be more highly appreciated ; more gratitude will be felt for its benefits ; and results of a higher spiritual value will be in every way secured. This conviction is strengthened by what we already see in the effects produced.

“The Home School should be a model school for Constantinople. It should be, to as large an extent as practicable, self-supporting. As such, its influence will tend to the raising up of self-supporting schools in all the land ; but, sustained on another basis, its influence will weigh in an opposite direction.

“The demand for a higher female education is becoming strong and wide-spread. There is a growing readiness to pay its necessary cost. Not a few parents are anxious to put their daughters under a safer moral guardianship, and secure for them a more complete and valuable culture, than are afforded by the schools of their own people. More and more of them will turn towards us if we will show them such a school as the times demand. To meet the exigencies of our position, we must have a school of so high an order, that it will attract powerfully the few Protestant girls of the city, and on terms that will call forth the strongest exertions of the poor to obtain its privileges, and also draw towards us more Protestants, from among whom we may, by the creation of Christian character, gain Christian workers in all spheres of female life. It must be a missionary school in the broad view afforded by Mt. Holyoke Seminary, which is filling the world with blessed influences by means of the laborers it sends forth into all lands. Such an institution is an imperative want of Constantinople.

“In conclusion, we beg to enlist the continued enthusiastic support of the ladies of the Woman’s Board for the Home,

and to the enterprise of raising a building-fund of not less than fifty thousand dollars. All that is greatly good costs. It is difficult to conceive an object better fitted to engage sympathy and arouse effort. Surely, in this great centre of population and influence, there should be one truly Christian institution for the daughters of Turkey, as comprehensive in its scope as that which they have contemplated and placed on an enduring foundation. It cannot but be that the Christ-like benevolence of the women of America will give this boon. It belongs especially to the constituents of the American Board to bestow it; and it would be unfortunate, if, through a failure on their part, we should suffer as a missionary station."

CHEERING TESTIMONY.

To this we wish to add the opinion of other missionaries in the city. Mr. C. C. Tracy writes, —

"Yesterday I spent some time at the Home, hearing and seeing the performances of the pupils. Miss Rappleye is a rare teacher, and has infused a wonderful enthusiasm into the scholars.

"Miss Wadsworth is bending all her indefatigable energy to the acquirement of the language. She has been with us a good deal, caring for Mrs. Tracy and the baby. We have discovered what we hoped, that she is an excellent physician, — indeed, she is skilful, faithful, kind; few people enjoy such medical care as Mrs. Tracy has had under such circumstances. We are thankful to the Lord and to you, for two persons like Misses Rappleye and Wadsworth for our station."

Mr. M. H. Hitchcock says of the Home, —

"It will be strictly Christian work, and what will aid the cause here more than a technically missionary school. Last year, although having but a few pupils, it was a decided success. Miss Rappleye developed a wonderful amount of efficiency in fitting up the Home, and carrying on the school; she also re-

ceived the love and respect of her pupils to an unusual degree. The religious influence was good, and the teaching was thorough. The examination at the close of the year was unique. There was no effort to exhibit the pupils: they showed in the most simple and unaffected way what they had learned. The large audiences of natives were highly interested in all the exercises; a very intelligent patron of the school saying, 'There has never been any thing like this before in Constantinople!'"

It had been designed to present an appeal for this cause to the Christian women in America; but our limits forbid. The facts must speak for themselves. It seemed to the Directors of the Woman's Board of Missions, that a call so direct and so urgent could not be neglected; and it was determined to pledge the most strenuous efforts of the society to the undertaking. The sum of \$4,225.00 was raised within the Board of Officers; and our Treasurer has received subscriptions to the amount of \$7,474.73: making a total of \$11,699.73. From whence is to come the remaining thousands for this noble work? Who will aid it with liberal gifts and earnest prayers?

EARLY FRUITS.

FROM Miss Rappleye's own pen we have the following, under date of Sept. 9, 1872:—

"While making a round of calls upon the patrons of the Home School one day during vacation, I was gratified to find that one of the young pupils, called Lusaper, — a name that means light-bearer, — had taught her younger brothers and sisters, and some of the neighbors' children, several of the hymns she had learned at school. She collected a number of these children, arranged them in a line, and asked them to sing, for our entertainment, 'Rock of Ages,' 'There is a Fountain,' and others. She had taught them, too, to say the Lord's Prayer; and her parents, though not Protestants, look upon her successful efforts with pride and satisfaction.

“This same girl, in one of her compositions, voluntarily expressed acknowledgment for sin, and a sorrow that may, under the blessing of God, lead to true repentance. Let us hope that she may become indeed a Life and Light bearer to many.

“In another Armenian family, three little girls blended their sweet voices in singing the hymns the two older ones had learned in our school. The old grandmother expressed especial delight with ‘We won’t give up the Bible;’ and seemed much interested in the translations the girls carry home every night to learn their lessons from for the morrow. Their father appears at the Home every few days to ask when school is to commence again, the children are so impatient to come. He readily pays for them the subscription price of ‘The Child’s Avedaper,’ and continues to give us his patronage, although he meets with considerable persecution on account of it. Numerous instances of a similar nature seem to show, that the school, as a means of access to houses in which prejudice and bigotry dwell, will be successful.

“The future looks hopeful to me; and the picture of our new building, with all the working forces in operation, is one I love to see in prospective.”

LETTER FROM MISS CULL.

MISS CULL of Manissa thus writes of the impression made upon her by the meeting of the Western Turkey Mission in Constantinople:—

“The three past weeks have been among the pleasantest of my life. I knew little of the annual meetings of missions before I left America, and certainly had never thought of them as such delightful gatherings, so fruitful of inspiration to every good word and work. I enjoyed every moment while there.

“It was much to see the native pastors who had been educated in mission-schools—to watch their manly bearing, and learn their earnest desire for a broader and higher culture for their people. They spoke strong and noble words, which must

have greatly encouraged the hearts of those who are laboring for them, indicative, as some of them were, of high purpose and deep insight. And if men so richly reward, by the progress some have made, the toils and prayers so freely offered for them, why is there not also abundant hope for the women, when the despotic customs of the East shall be once broken, and opportunity given them to rise to the dignity of true womanhood? I have in my mind one who is an example of what is possible to these women. She is the wife of the Armenian pastor at Man-issa, a person of real dignity of character, discreet and wise in her dealings with others, gifted in prayer, and with special aptness in religious conversation. She speaks Greek, Armenian, Turkish, and English; having received her education in the mission-schools in Constantinople and Smyrna. Her humble home — and it is truly humble, for the salaries of the native preachers are very small — is always neat and inviting in appearance; and, when she visits her countrywomen in their homes, she has always fitting words to speak. Oh, for some common medium of communication! Oh, that one might get at the secret of their thoughts, win their sympathy, and know if there is any unrest in them, — any aspiration or vague longing for that which they have never possessed. They give little outward sign.

“I was interested in what I saw of the Home in Constantinople. I visited the school one morning, and witnessed the religious exercises, Bible lesson, writing English, and other recitations. As a teacher, I was impressed with the thoroughness of drill which the girls were receiving, and with the perfect order observable in every thing. Miss Rappleye has done a great work in bringing to bear upon these untrained native girls such efficient discipline. I have rarely seen in any seminary or public school such good attention: every thing was done with quietness. I also heard many words of appreciation for the one whose work it is to care for the health of those among whom she has come to live.”

AFRICA.

LETTER FROM MRS. MELLEN.

WE are indebted to Mrs. Dr. Anderson for the following letter from Mrs. Mellen, dated, Umzunduzi, May 10, 1872:—

“When we landed in Natal, a little more than twenty years ago, and saw the women in their heathenish state and costume, so low and degraded did they seem, my heart sank within me; and I thought, ‘Shall I ever be able to love these people?’ But on our arrival at the mission-station, when the young women and girls came to welcome us, clad in clean print dresses, with their bright, intelligent faces, my heart warmed to them at once. I think all my missionary sisters will concur in saying, that they have been repaid for every sacrifice they have made, in seeing even a few raised from their debasement, living Christian lives, showing a proper regard for their husbands, and bringing up their children in the fear of the Lord.

“Perhaps some of our friends may be interested to hear about the first girl who came to me after my arrival. She was about ten years old, and wore no clothing except a strip of calico, not more than six inches wide, tied round her waist. Our first duty was to have her properly cleansed, and dressed in a loose sack, such as could be quickly made. Even this was a great improvement to her appearance. She staid with us nearly a year and a half, at two different times; learned to read a little, and to sew, and, above all, acquired a love for something better than heathenism. Her friends, fearing she would become a Christian, took her home, and sent her to stay with the chief-tess, hoping to keep her from the station; but some seed had been sown in her heart, which was destined to take root, and subsequently to bear fruit. After much opposition from her parents, especially from her mother, she returned, and remained

two or three years with Mrs. Wilder, to whose teaching and influence she is largely indebted for what she now is.

“About fifteen years ago, she married a man from this station, and came here to live. I would like to introduce you to her home, with its pleasant surroundings, her neat garden and thrifty orchard, with mulberry, peach, orange, and banana trees; and, above all, show you her six children, — five sons and a daughter, the eldest of whom is shortly to enter the Amanzimtote seminary. Her husband’s mother lives with her in preference to her own daughter; and lately her own mother, with a lame grandchild, has found an asylum with her, — the old woman having been sent from her own home by her husband, probably, to make room for younger wives. I often think, when I see her looking so contented and happy, of the time when she would have dragged this daughter from our door into heathenism; now she thanks us for our protection to her, and rejoices that she has so good a home with her. Let us hope that she, too, will learn to love Him who has thus blessed her.

“I could tell you, too, of much good Unkabayi has done among her own people, — how she attracted a little native girl by the pictures in the Tract Primer, and awakened in her heart a love for her Saviour; and how the child has now grown up one of our brightest and best women, striving to imitate the one to whose instrumentality, under God, she owes her conversion. A few years ago I tried to make the women feel their responsibility to those in the kraals, knowing that they could have access to them as we could not, and suggested that each one select a kraal, and read to the women. Unkabayi entered into the project with all her heart. She was such a stumbling reader, that I almost feared she would do more harm than good; but I did not like to discourage her, and I told her to read the Psalms and the chapters with which she was most familiar. She came for an hour nearly every day, frequently with her baby on her back, that she might improve in reading; and often, when I went to

call, I found her at her work, with her Testament by her side. She seldom failed to go once a week to read to the women. Not long after, one of her listeners renounced heathenism, and is living on the station, although she does not give all the evidence we wish that she is a Christian. The owner of the kraal, seeing that his wives and children were becoming interested in the truth, made no opposition, but moved away. Two of his children had learned to read in our day-school; and, when the women came to bid us good-by, they asked for some books to take with them: one wished for 'The Daily Food,' saying, 'The children will read to us.' They have been taken away from religious teaching: the future will reveal whether any seed has been dropped in fruitful soil; if so, we may be sure good results will follow.

"We have reason to feel, dear friends, that the leaven of the gospel is working in this mass of superstition. Your prayers are being answered. Our poor sable sisters are encouraged when they hear of your gatherings and deliberations in their behalf, and thank you for your interest in them. They bless you for sending such teachers as Mrs. Edwards, Miss Day, and Miss Hance. They are beloved not only by pupils and parents, but by us all."

In this connection we make the following extract from the Annual Report of the A. B. C. F. M., just issued:—

"The Iuanda Training-School, under Mrs. Edwards's efficient supervision, has continued to enjoy prosperity. The year has been one of constant labor and of heavy burdens on the part of the teacher, and of good attention to study and fair progress on the part of the scholars. Some of them give evidence of having chosen Christ as their portion, and promise of being prepared, in good time, to exert a healthy influence in their future homes. We rejoice that an associate has been sent to aid Mrs. Edwards in her school."

The Master's Call.

BY MRS. J. S. BINGHAM.

MOTHER, 'mid thy toil and care,
Struggling still the cross to bear,
Cumbered with the work of life,
Shrinking from the busy strife,
Lift thine eye, the Master see :
Lo ! he comes, and calls for thee.

Daughter, while the sunbeams play
Joyously athwart thy way ;
While the buds and blossoms spring
From thy fairy steps, and fling
Sweetest fragrance, — bow the knee :
Christ, the Master, calls for thee.

Child, who lovingly dost share
In the tender Shepherd's care ;
Lamb within the sacred fold,
Sheltered from the storm and cold, —
Though thy strength may weakness be,
Jesus comes, and calls for thee.

Hear thy sisters' pleading cry, —
“ Come and help us ere we die ! ”
Give thy prayers, thyself, thine all ;
Heed the risen Saviour's call, —
“ Life and Light ” to Gentiles send :
“ I am with you to the end.”

Jesus comes to claim the world :
Let his banner be unfurled.
Lo ! the nations waiting stand :
Spread the news from sea to land.
Angels chant the song again, —
“ Peace on earth, good will to men.”

Our Work at Home.

NEW-HAVEN MEETING.

IN the city of New Haven, on Thursday, Oct. 3, the Woman's Board of Missions held their fifth public meeting, in connection with the sessions of the American Board.

On no similar occasion has the interest been greater, or the attendance larger. When the capacious North Church was filled to overflowing by nearly two thousand ladies, the vestry below was opened, and another congregation gathered which was addressed by Mrs. Stone, formerly a missionary in India, and Mrs. Stanley of the North China mission.

The presence of the Holy Spirit was heartily invoked by the audience in a stanza of a familiar hymn, when Mrs. Albert Bowker, President, read the last four verses of the ninth chapter of Matthew, and called upon Mrs. Moses Smith of Chicago to offer prayer. Minutes of the meeting at Salem were read by Mrs. J. A. Copp. A statement was then made of the object of the meeting. It was not to make or hear fine speeches and eloquent addresses, or even to present extended missionary intelligence. Not that these were undervalued, — when they could be subordinate to the one great object, they would be gladly laid upon the altar for Jesus' sake; but at this great yearly feast, pregnant with momentous and sublime relations, it was aimed to secure Christian union and fellowship, a fresh baptism of the Holy Spirit, and a personal reconsecration to the missionary cause.

Coming up to this Zion from all parts of our land, and from

the ends of the earth, breathing a purely missionary atmosphere ; listening to the thrilling descriptions of the condition of the heathen, and the defeats and victories of the brothers and sisters who have fought valiantly the battles of the Lord in the four quarters of the globe ; feeling the pulsations of the heart of the great Leader, the Elder Brother, all were preparing to “ sit together in heavenly places in Christ Jesus.”

The speaker then happily welcomed the delegates from the Woman’s Board for the Interior, and from the Philadelphia Branch, alluding to the mission-circles which had been poetically presented as “ boughs thick with green leafage,” and rejoicing that the young were being educated to prosecute the work when this generation should have passed away. Allusion was made to the zeal and efficiency of the New Haven ladies, whose efforts had resulted in the formation of a branch society the past year. Congratulations were also extended to the various auxiliaries and mission-circles on the work they were doing in the different mission-fields, and the address closed as follows : “ When the sainted Mary Lyon returned to South Hadley, after having attended the meeting of the American Board at Norwich in 1842, she rightly apprehended the highest object of the Convention. Assembling the teachers and pupils of Mt. Holyoke, she kneeled in their midst, and reconsecrated herself and all connected with the seminary, then and evermore, to the conversion of the world. That meeting cost her six of her efficient teachers, and subsequently many of her pupils. Did she ever regret the price? Walking the streets of the New Jerusalem to-day, viewing that act of consecration in the light of eternity, would she abate aught of the sacrifice? Emulating her example, being privileged to fulfil what she saw from afar, may we enlist more heartily and more entirely in spreading the glad news of salvation to earth’s remotest bound ! ”

The Woman’s Board for the Interior was represented by its president, Mrs. Moses Smith, who remarked, that, “ One year ago,

with glad anticipation, we said we would have this grand Feast of Tabernacles in Chicago, and its blessings in our homes : but our Father's ways were not as ours ; and, with an emphasis that was heard from ocean and ocean, he said us nay. We grieved that we were denied, but we did not forget that God's ways are always the best ways, and God's time the best time ; and so we have sought faithfully to do our work, and cheerfully to wait." Mrs. Smith gave a cheering account of progress, and the encouraging evidence of increased interest they had derived from the fact that the number of persons offering themselves as missionaries was larger than ever before : they had been privileged the last week to bid God-speed to two such young ladies on their way to China.

The condition of the Home Department of the Woman's Board of Missions was given by the Home Secretary ; and of the treasury by Mrs. Homer Bartlett, who, after stating that the receipts since January had been upwards of thirty thousand dollars, entered an emphatic protest against this being considered the measure of our indebtedness to our Lord. She also read a letter, just received, which contained a sum of money given to the Board by a lady on her dying bed, being two wedding-gifts, presented two years before her death. The letter was followed by a touching appeal to all, to work while there was opportunity, as none knew how soon it would be too late.

Mrs. Burdett Hart, president of the Philadelphia Branch, reported twenty-eight auxiliary societies in their connection, some of them occupying important points along the line from Washington to New York, giving hope of increased influence from year to year. Mrs. Hart earnestly advocated special prayer for mothers, that they might be brought to a willingness to consecrate and train their children for the work.

Mrs. O. P. Hubbard, in behalf of the New-Haven Branch, offered a cordial welcome to the parent society, the sister society of the Interior, the Philadelphia Branch, and all the missionaries

and friends present. Mrs. H. stated that their organization, which originated in the labors of one woman, who visited pastors and members of churches in the city, had extended also into the adjacent country, and now comprised thirty-two churches, with promise of others. Upon this delightful interchange of greetings, the idea of Christian fellowship, which was the key-note of the meeting, given at its opening, was already realized, and hearts and voices united in singing the hymn, —

“Blest be the tie that binds.”

The first letter from Miss Elizabeth Sisson, who had recently arrived at Madura, was read by Mrs. George Gould. Mrs. Bruce of the Mahratta Mission then gave an interesting account of what had been done during the last nine years in Zenana work, and in visits to the people in their villages. Although the women are so stupid that they themselves will reiterate what the men say of them, “Why do you teach these women? They know nothing,” yet they often ask the missionaries to stay longer, saying, “When you speak to us, light falls into our minds.” The address closed with a pathetic story of the death of a catechist’s wife, who was anxious to secure the “Well-done!” of the missionary teacher; and the speaker urged those present to so live as to receive the “Well-done!” of their heavenly Father.

Mrs. Haskell, who has been connected with the Bulgarian Mission, spoke of their early discouragements, and of the subsequent signs of divine presence. She said, “Those were dark days, when, after two years, we could not count one Christian. In our distress, we asked the Lord for some little token of his favor; and you may imagine our joy when a request came from five little girls that we should pray for them, and the announcement that Rica is weeping for her sins. Little by little the work went on, a repetition of the parable of the leaven.” Mrs.

Haskell gave a description of a visit to one of the villages, where the house in which she was to meet the women was assaulted by a mob of infuriated men. "But," said she, "they only destroyed the walls of the houses; the Master was there, and, after three hours of tumult and confusion, all was as quiet as if he had said, 'Peace, be still.' Forty women gathered, and were eager listeners to the gospel message. We staid through the Sabbath and Monday, all the while crowded with those who wished to be instructed." She asked prayers for those who are holding out their hands, feeling after the Lord, if haply they may find him, and closed with an appeal to mothers, in reference to the difficulty of obtaining missionaries, saying that the remedy was with them.

Mrs. John Gulick of the North China Mission wished to reiterate the cry for more laborers. The field was open, the people eager to listen, but no one to give them the bread of life. She was soon to go back with her husband to the thousands of people waiting for them, and asked the prayers of the audience, that they might not go alone.

"The Missionary's Call" was here beautifully and impressively sung by a quartette of New-Haven ladies: the impression was, perhaps, deepened by the previous rising, by request, of the missionaries present, and an appeal, made at the same moment, that, as the harvest is great and the laborers few, we should "pray the Lord of the harvest that he would send forth more laborers into the harvest."

Miss Melinda Rankin, the heroic pioneer in the work of evangelizing Mexico, was next introduced, and said she regarded this as an era; that surely the Master had come and called for us, — us women. "If," said she, "I could, years ago, have looked upon such an assemblage as this, how much should I have been strengthened for my work! When I went to Mexico in 1850, the heathenism of that country, although nominally Christian, would compare with that of India or Africa. God

has blessed his own Word and magnified it ; and now there are eight churches and scores of converts in the vicinity of Monterey.

Mrs. Baldwin of China doubtless expressed the feeling of the missionary mothers present in her affecting remarks in behalf of their children. If there has been any want of sympathy and tenderness toward such in the past, surely none who heard Mrs. Baldwin can fail hereafter. And then she plead for the millions of women in China whom it would take more than five years to number, if one were counted every second ; “and,” said she, “remember, that, when you have done, thirty millions will have passed into the dread, dark future. If you have any thing to do for these hundred and eighty millions, do it.”

After the hymn, “Must Jesus bear the Cross alone,” a prayer of consecration was offered by Mrs. Dr. Bushnell of Hartford, and this last and best of our meetings was closed with the Doxology.

Two original hymns added much to the exercises ; and the fact that ladies stood in the crowded aisles for three hours gave abundant testimony to the interest of the meeting. Among the missionaries present were Mrs. Grout, Tyler, Robbins, and Stone, from the African missions ; Mrs. Haskell, Thomson, and Walker, Misses Hollister and Noyes, of the Turkey missions ; Mrs. Capron, Hazen, Penfield, Bruce, Noyes, and Miss Smith, of the India missions ; Mrs. Gulick, Stanley, Baldwin, Peet, and Talmadge, of the China missions.

MRS. J. A. COPP, *Rec. Sec.*

For Treasurer's Report, see “The Missionary Herald” for September, October, and November.



WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

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EUROPEAN TURKEY.

GANNA.

BY MISS M. C. BEACH.

A SHORT time ago one of the teachers in our school for girls at Samokov received a letter from a Bulgarian helper at Sistore, giving the following account of a soul struggling for years after the light of the gospel. It affords new proof that the truth is like leaven in the heart, working silently but surely, and gives us new courage to hide this precious leaven everywhere.

Gana, who is now happy because she walks in the light, is a young widow, twenty-nine years of age.

The helper says, "From her childhood, she desired to be obedient to the law of God:" so, when she was married to the son of a priest, she rejoiced greatly that (in accordance with the Bulgarian custom) she should go to live in the house of her father-in-law; for there she thought she could lead a religious life. The priest was a God-fearing man, though he followed the Lord blindly. Still her soul was not satisfied: she wanted something more real than the forms and ceremonies of their dead religion. Within two years her husband died; but she continued to make her home at the house of the priest, and served the family faithfully for seven years.

Sometimes her father-in-law read to her from the Bible; and she became exceedingly interested in it, desiring earnestly to be able to read it herself. Once she asked him, "If the Bible is the word of God, why do not the people obey its teachings?" He told her that some people did live according to its directions. Then said she, "Why don't you? Why can't we live so?" — "If we do," he replied, "we shall be persecuted and despised. The people here would not listen to me, or have me for a priest." — "But it is none the less our duty to obey God's word," she answered, and then betook herself to prayer, that she might have an opportunity to learn more of the precious truth. She could not forget that the priest had said, "There are some who obey the Bible;" and an intense desire to see them filled her heart.

After a time, a priest in her native village advised her to enter a monastery, and judge for herself whether the nuns led Christian lives. She accordingly went to the convent at Arbanace. While there she sent her younger brother to school; and through him and his teacher, who was favorable to the truth, she obtained a Bulgarian Testament. A short trial of monastic life convinced her that it was no better than that of the world;

and she returned to the house of her father-in-law, carrying with her the book she so highly prized. She often read it in her slow, halting way, and talked with the priest about it. He, however, still fearful of being suspected of heresy, and degraded from the priesthood, charged her to say nothing to others about the Bible. This distressed her beyond measure ; and she fled to God by night in prayer, and besought him to teach her how to live. The idea was suggested, of disguising herself as a monk (since it is not safe for a woman to travel alone in that country), and going in search of some Christians, with whom she might live as a servant, and learn the truth more fully. While making preparations for her flight, she ceased not to pray, committing herself to God, and relying upon him for guidance.

The night of the 15th of August, she did not sleep, but spent the hours till midnight in earnest prayer. Then she disguised herself, and, leaving the village, went to a wooded hill on the road to Tûrnovo. Here she again committed herself to the Lord ; declaring that she was no longer her own, but his, and therefore would be afraid of nothing. She resolved to go to a teacher of her acquaintance living in a neighboring village, who was called a Protestant ; for she thought, “ If he is a true Christian, he will help me to find a place in some family where I can live for Christ.” On account of his Protestantism, he had been dismissed from his school, and was now a khan-keeper : so no one noticed her going to him ; and at first he looked upon her as upon any other traveller. She at once made known her errand ; and, in reply to his inquiries as to whence she came, she told him that she had fled from a monastery, and wished a place with *Christian* people. Her emphasis on this point interested him ; and he consulted a Protestant friend regarding her case. While they were talking, a Christian brother arrived from Sistore. Without delay, this refugee from a monastery was presented to him, and an arrangement made that she should go

to Sistore, and serve in this man's house four hours a day, and be taught to read. She was instructed by her master's daughter, who had formerly been a member of the school at Eski Zagra, went regularly to divine service, and was a member of the Bible-class; yet during all this time no one dreamed that this servant was a woman. Early in March, her master received a letter from her father-in-law, saying, "That young man-servant in your house is my daughter-in-law. Let her stay with you till I come; and we will decide what is best for her."

When a consultation was held, and she was asked if she would like to go to the girls' school at Samokov, then she, whose weary feet had at last found the way of life, glad that concealment was no longer necessary, because she had tested the life of Christ's followers, and was satisfied, replied, "I have come to you, and am ready to do as you think best. I am content to remain here; but, if you think it better that I go where I can study more regularly, I shall be glad to go." She is now a member of the school; and it is needless to say that the teachers regard her as a pupil of great promise.

EASTERN TURKEY.

SULTAN.

MRS. RAYNOLDS, in a letter written from Harpoot to the Wright Mission Band of Janesville, Wis., speaks thus of a young girl who had expected to enter the school at that station:—

"Her name is Sultan, and she is about fifteen years old. For several years, from time to time, she has suffered from scrofulous abscesses, which have weakened her body, and deprived her of the use of her left arm. Last spring she was attacked with typhoid-fever, and since then has been wasting with consumption, until now she waits from hour to hour

for Jesus to come and take her to the heavenly home. She has always shown a good spirit, and we have for some time thought she was probably a Christian; but during her sickness it has been evident that she is one of Christ's precious ones. She suffers greatly, but bears it all patiently, saying, 'If more suffering is needed to bring me nearer to Christ, let him give it to me.' She fully knows that she must die, but has not a fear; and sometimes her face is radiant with anticipation of the happiness of heaven. Her neighbors are mostly Armenians, who are very much afraid to die; and they look at her with wonder. One of them asked, 'Has she an angel's spirit in her?'

"We feel that Sultan is glorifying her Saviour as she lies suffering there; and her patient, joyful spirit is better than a sermon to those around her. Her father says, 'Our sorrow is turned into rejoicing. It is not we who comfort Sultan, but she who comforts us. It seems as if we had an angel in the house all the time.'"

Home Department.

ANNUAL MEETING.

THE Fourth Annual Meeting of the Woman's Board of Missions for the Interior was held at Rockford, Ill., Nov. 7 and 8, 1872.

We looked forward to this meeting with special interest; and many fervent prayers were offered, not only by members of the Board, but also by friends who love the cause for which we labor that the presence and blessing of the Holy Spirit might attend it.

Yet we had also our anxieties and misgivings, as our efforts to secure the assistance of missionaries failed in almost every instance, and other plans for giving variety and attractiveness to the programme were thwarted. But as we look back to those hours spent in consultation, those precious communings with one another and with our Lord in relation to his work, which in dignity and importance must rank above every other, we feel sure that all who were present rejoiced in the privilege, and that each has gone to her home with a deeper sense of personal responsibility, and a more determined purpose to use her influence in some way for extending an interest in the cause among the women of our churches.

The ladies assembled in the First Church, according to previous arrangements, on Thursday morning, Nov. 7. Mrs. Moses Smith, President of the Board, called the meeting to order at about half-past nine o'clock. After devotional exercises, the minutes of the meeting in April were read and accepted.

The report of the Treasurer, Mrs. Francis Bradley, was next presented, in which the receipts for the year were stated as \$10,628.35. This report was accepted.

The report of the Recording Secretary was read, and, by vote of the Board, was referred to a Committee, who should report at some subsequent session.

A committee was also appointed for the nomination of officers for the ensuing year, and another to recommend a place for the next annual meeting; both of them to report on the following day.

A letter from the Corresponding Secretary of the Woman's Baptist Missionary Society of the West was read, naming delegates who would represent that society, and expressing regret that she could not herself be present. At a later session most cordial expressions of sisterly attachment and sympathy in our work were received from these delegates, and also from those representing the Presbyterian Board.

Mrs. Blatchford read a letter just received from Mrs. Edwards of Dundee, Ill., the mother of Mrs. Doane of Micronesia, and Mrs. Davis of Japan, which was listened to with deepest interest. Laying down the principle that our interest in this work will depend largely upon what we do and suffer for it, she urged mothers to give their sons and their daughters to missionary service, and the younger sisters thus to consecrate themselves. Some interesting facts gathered from letters lately received from Japan were mentioned as encouragements to labor there, and impelling to earnest prayer, that many might be found ready to enter in and gather the whitening harvest.

After the reading of this letter, the business of the society was laid aside; and the remaining three-quarters of an hour were given to devotional services, of which Mrs. Potter of Rockford took charge.

Many special requests for prayer in behalf of our missionary sisters, in behalf, too, of the children of missionaries, and for native Christians, both in their efforts to overcome evil in their own hearts and lives, and in their attempts to train their children for Christ, added much to the interest and value of the devotional meetings of this and the following day.

At the close of this meeting, most of those in attendance accepted of the cordial invitation given by the ladies of the First Church to partake of a bountiful collation provided in their lecture-room.

At two o'clock, P.M., the ladies again came together. After singing, prayer, and reading of the roll of delegates present, Mrs. D. A. Beale of Janesville, Wis., read a paper relating to the mode of conducting auxiliary societies, speaking chiefly of her own experience in connection with the Wright Mission Band.

A written report of the Woman's Board of Missions for Missouri was presented by Mrs. Dr. Post of St. Louis, and read by the Secretary.

This society comprises several churches in St. Louis and

vicinity. Though in every other department of Christian labor, each church has its own independent organization, yet, in relation to foreign missionary work, they prefer to combine their efforts, and have found their common interest in this great enterprise a strong bond of union between the churches.

Mrs. Freeland of Detroit reported increasing interest among the members of the auxiliary in that city, for which they were greatly indebted to the letters of their missionary, Mrs. Coffing. She reported also in behalf of a new society at Hudson, Mich., organized soon after the meeting of the General Association there in the spring. Mrs. S. C. Bartlett spoke of the interest awakened among the children of Glencoe, through the agency of an officer of this Board, and asked for suggestions in regard to the best methods of promoting a love for this work among the younger members of our households.

Reports of equal interest, and very suggestive, were given from auxiliaries in Princeton and Rockford, Ill.; Ripon, Fond du Lac, Geneva, Delavan, and Janesville, Wis.; Decorah, McGregor, Grinnell, Eldora, and Dubuque, Io.; Oberlin and Elyria, O.

Mrs. Dascomb of Oberlin, after presenting the reports from Oberlin and Elyria, also gave some very interesting statements in reference to three of our missionaries, with whom she is personally acquainted, — Mrs. Coffing of Marash, Mrs. Mumford and Miss Maltbie of Samokov.

She also related some incidents illustrating the influence which stories of missionary life and work have over the minds of children, and the ease with which their affections and sympathies may be enlisted for this cause.

An invitation from Miss Sill, principal of Rockford Female Seminary, was extended to all persons attending the meeting of the Board, to those entertaining delegates, and to all interested in our work, to be present at a social gathering at the seminary, on Thursday evening.

After singing, the meeting adjourned till half-past nine o'clock, A.M., Friday; the meeting to be held in the Second Church.

The Board assembled, according to adjournment, on Friday morning; and after devotional exercises, and reading the minutes of the previous sessions, a revised copy of the constitution was read, which, after some discussion, was adopted article by article.

Then followed the report of the Committee on Incorporation, appointed at the meeting in April; Mrs. Prof. Meade of Oberlin, chairman, recommending that a committee be chosen, who should take all necessary measures to secure for this Board the advantages belonging to a corporate body.

The president was appointed chairman of this committee; and the names of Mrs. E. W. Blatchford, Mrs. S. J. Humphrey, Mrs. S. C. Bartlett, and Mrs. W. W. Patton, were added.

Miss Beach of Samokov, European Turkey, was then introduced to the audience, and expressed her pleasure in meeting with this Board, upon whom she looked as her "other mother," and to whom she brought greetings from Miss Maltbie, Mrs. Mumford, and the school-girls, who cherished similar feelings toward it. Her simple story of Gana, a young widow, now a member of the Samokov school, was listened to with deep interest. She also pleasantly introduced other members of the school, whose photographs had been exhibited to the audience.

At the close of her address, Mrs. Dascomb added, that the ladies of Oberlin had undertaken the support of Gana, in addition to raising the salary of Mrs. Mumford, whom they have adopted as their missionary.

The Committee on Place of Meeting for 1873 reported, that, for various reasons, they had decided to recommend St. Louis, Mo.

Their report was accepted and adopted.

The business meeting was then adjourned till two, P.M.; and three-quarters of an hour were spent in devotional services.

The reports of the committees appointed the day previous fol-

lowed the opening exercises of singing and prayer in the afternoon.

The Committee on Nomination of Officers reported as follows :—

President, Mrs. Moses Smith, Chicago. *Vice-Presidents*, Mrs. Joseph Haven, Chicago, Ill. ; Mrs. S. J. Humphrey, Oak Park, Ill. ; Mrs. S. C. Bartlett, Glencoe, Ill. ; Mrs. Julia P. Ballard, Detroit, Mich. ; Mrs. T. M. Post, St. Louis, Mo. ; Mrs. Edson Kellogg, Whitewater, Wis. ; Mrs. J. D. Caton, Ottawa, Ill. ; Mrs. C. W. Clapp, Waverly, Ill. ; Mrs. George Thatcher, Iowa City, Io. ; Mrs. J. B. Hanson, Minneapolis, Minn. ; Mrs. J. W. Hough, Santa Barbara, Cal. ; Mrs. Heman Ely, Elyria, O.

Corresponding Secretaries, Mrs. E. W. Blatchford, Evanston, Ill. ; Mrs. Joseph B. Leake, Chicago, Ill.

Recording Secretary, Miss Mary E. Greene, Evanston, Ill.

Treasurer, Mrs. Francis Bradley, Evanston, Ill.

Managers, Mrs. W. W. Patton, Geneva, Wis. ; Mrs. W. D. L. Love, East Saginaw, Mich. ; Mrs. C. G. Hammond, Chicago, Ill. ; Mrs. Lyman Baird, Chicago, Ill. ; Miss Emily Metcalf, Hudson, O. ; Mrs. S. M. Freeland, Detroit, Mich. ; Mrs. H. A. Sanford, Rockford, Ill. ; Mrs. A. E. Nutt, Glencoe, Ill. ; Mrs. H. Z. Culver, Chicago, Ill. ; Mrs. W. A. Bartlett, Chicago, Ill. ; Mrs. J. H. Case, Chicago, Ill. ; Mrs. L. H. Boutell, Evanston, Ill.

The report was adopted. The committee to whom was referred the report of the Recording Secretary heartily commended it to the acceptance of the Board, asking special attention to several practical questions suggested by it. Both reports were accepted.

Mrs. Blatchford stated, that, during the coming year, "Life and Light" would be issued more frequently, at the same price as heretofore ; and solicited the co-operation of all present in

extending its circulation. She suggested, also, that valuable aid might be rendered by forwarding to the Recording Secretary, who has charge of the Western Department, letters received from missionaries, and items relating to the progress of the work at home.

Mrs. Smith still further pressed the subject upon the attention of those interested in the cause, urging each to feel their own personal responsibility in this matter.

Reports of auxiliaries in Yankton, Dacotah, and Springfield, Ill., were read. Miss Evans of Painesville, O., read a paper prepared by Mrs. Ely of Elyria, O., presenting the plan adopted in Ohio for enlisting all the churches of the State in this work.

A letter from Miss Porter of Pekin, and extracts from one received from her brother, Mr. Henry Porter, who has recently joined the North China mission, were read by Mrs. Blatchford.

The list of missionaries under the care of the W. B. M. I., with the station at which each is located, and the auxiliary assuming her support, was read by Miss Greene.

Mrs. Smith read a paper on "The Place of Woman in the Missionary Work," closing with an earnest appeal for more liberal contributions and more hearty devotion to this great cause.

Mrs. S. C. Bartlett presented the following resolution, which, after some discussion, was unanimously carried : —

Resolved, That the Woman's Board of Missions of the Interior will raise fifteen thousand dollars during the coming year.

Mrs. Patton then offered the following resolution, which was also adopted unanimously.

Resolved, That we desire to offer our hearty thanks to the ladies of Rockford for their hospitality in entertaining this Board ; to the committee who, with arduous labor, prepared the way for its reception ; and also to the gentlemen for their many kind and timely attentions.

Mrs. Sanford responded in a happy manner in behalf of our friends in Rockford.

The Board then adjourned to meet at St. Louis, Mo., at such time as the Executive Committee should deem best.

FAREWELL MEETING IN CHICAGO.

THERE was an informal social reception in the chapel of the Union Park Church on the afternoon of Sept. 17 ; appointed to meet Misses Evans and Claghorn on their way to China, and Miss Beach recently returned from Turkey.

Miss Claghorn was obliged to leave Chicago the week previous in order to take leave of her brothers in Minnesota, before starting for San Francisco.

Miss Evans of Brooklyn, N.Y., and Miss Beach of Granville, O., addressed a few remarks to the fifty or sixty ladies present, after shaking hands with most of them, and becoming somewhat acquainted with many.

Miss Beach gave a short account of her Bulgarian girls, and showed the photographs of several of them, whose honest, earnest faces gave promise that labor for them would not be in vain.

Miss Evans commended herself to the cares and prayers of the Christians assembled, and, as they had "adopted" her, claimed them all as her mothers, and bade them the affectionate farewell of a child.

The meeting closed with prayer, and with singing, —

"Blest be the tie that binds
Our hearts in Christian love :
The fellowship of kindred minds
Is like to that above."



DEC.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1872.

PRETA'S TRIAL.

BY MISS ASHLEY.

SOME time ago a man living here in Ahmednuggur, who was friendly to Christianity, allowed two of his children, a boy and a girl, to attend the mission-schools. After a while, the father died ; but the children remained with us until last year, when the boy became a Christian. This was considered such a disgrace to the family, that all of his relatives were very angry about it. Their threats and persuasions could not bring him back to his old belief in idol gods ; and they at once took his sister Preta out of school, and even moved away from the place, that she might hear nothing more about our religion.

But she had already learned many things she could not forget ; and her brother sometimes met her, and talked to her about the Saviour. At length she decided that she could be a heathen child no longer ; and, stealing away from her mother's house, she came to Mrs. Bissell, and begged to be taken back into school. The

next day, there was no small stir in the family as to what had become of Preta. Her mother, suspecting at once where she was, came and asked permission to see her. No sooner did Preta appear, than her mother seized her as if she meant never to let her go. Just then several more of her relatives arrived, determined to take her by force if she would not yield willingly. This, however, they would not have been allowed to do if Preta had said decidedly that she did not wish to go with them, as she was fifteen years old, and knew enough of Christianity to understand what she was doing. She was asked before them all whether she would go or stay. Not feeling quite ready to say that she would leave her mother entirely, she said she would live at home, and come to school; thinking, no doubt, that she could persuade her mother to let her do so: and possibly she might, if the rest of the family had not been so fiercely opposed to it. Her brother, who was present, would not consent to her being taken away without knowing whether she would be permitted to come or not: so they all went to the house where he lived to settle the matter in some way. After trying for some time in vain to persuade her to give up the school, the mother took up a stone, and commenced beating her own head, as people here often do in such cases, saying, "I do not wish to live if my children are a disgrace to me." This was more than the tender-hearted girl could endure: she begged her mother not to do so; and finally they carried her home in triumph.

Several weeks ago, Mrs. Bissell received a letter from Preta, in which she says, "I am living with my uncle in a village very far away; and I am closely watched, for fear I shall come to you. I ask God to provide some way of escape. Will you not pray for me too?" She contrived a way to write the letter without letting any one know it, and sent it by a man who was coming to Ahmednuggur. If she stays where she is much longer, she will no doubt be married to a heathen. Will you not pray that God will save her from such a fate? and especially, that, wherever she is, she may be one of his own dear children?

THE SACRED ROOSTER.

BY REV. CHESTER HOLCOMBE.

WHILE taking a journey not long since, I noticed a curious custom, which, indeed, I have observed before; but, since my return, I have discovered that it is an invariable usage among the people in China. According to their ideas, if a person dies away from home, his body must, in all cases, be returned to the ancestral burying-place. This rule is never violated, except among the very poor; and it is not unusual for the friends, on the death of a husband and father, to sell property, even down to their garments, leaving the widow and children beggars, if need be, to comply with this demand. In travelling through the country, one meets great numbers of these coffins, being taken, sometimes hundreds of miles, to be placed with those of the same kin.

And now comes the strangest part of the custom. A white rooster is invariably fastened in a cage upon the head of the coffin, and accompanies it from the beginning to the end of the journey. The theory is, that this fowl leads the soul of the dead, with the body, to its paternal house; and that, without it, the spirit could not find its way; that, while the body would rest in one place, the soul would wander up and down in another, doing mischief. Hence the rooster is exceedingly well cared for on his travels. If he is lively, and crows a good deal, it is a most happy omen; if he droops, it is unfavorable; while his death would be considered as prophesying fearful calamities to the friends of the dead. From this senseless custom, it follows, that no Chinaman dares to eat a white rooster. They are only used for the above purpose, and bring enormous prices in the market.

TURKISH BLUNDERS.

BY MISS RAPPLEYE.

WILL the readers of the "Echoes," who have from their first lisplings learned to use the English language, know how to sympathize with those of Oriental tongues who make such mistakes as the following? —

"I see a garden in a tree. I see a man in three boats. I like to hear; for I like to be here. Your frank people, for your true pupil. There are twelve disciples in the home school."

Can they conceive of the ignorant credulity of men and women that supposes ladies riding on a side-saddle are to be pitied because they have but one foot? Can they fail to laugh at the flattering and ludicrous entreaties of street-beggars who promise to give, in return for the alms they ask, "prayers to Allah for blessings to rest upon your husband and children, upon all your wives and children," when you haven't any of these relations?

We'll Give Freely.

THE following verses were written by the superintendent of a Sabbath school, the members of which contribute liberally every week to the cause of missions: —

The little we offer from week unto week
Is nothing compared with the bounty we seek
For those who are fainting for want of the bread
With which the disciples of Jesus are fed.

The earth and its fulness belongs to the Lord;
And no one shall perish who trusts in his word:
Then steadily, cheerfully, freely, I'll give,
So long as my Maker allows me to live.

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

MAINE.

Bath. — Central Congregational Church, "Little Rills," \$6.69.

Ellsworth. — "Prayer Circle," \$2.40; "Cup-Bearers," 95c; "Young Reapers," 80c.

Portland. — State-street Church Sunday school, Miss Abby Barrett's class, \$5; infant class, \$4.

South Freeport. — Congregational Sunday school, Mrs. Illsley's class, \$5.

NEW HAMPSHIRE.

Claremont. — "Merry Workers," \$81.

VERMONT.

Castleton. — Congregation Sunday school, \$130.

MASSACHUSETTS.

Auburndale. — Eddie, Arthur, and Lizzie, \$2.

Hubbardston. — Congregational Sunday school, \$7.50.

New Bedford. — "Union Workers," \$250.

Southborough. — Pilgrim Church Sunday school, \$30.

Wellesley. — "Penny Gatherers," \$3.

CONNECTICUT.

Southport. — Congregational Church Sunday school, \$30.

NEW YORK.

Crown Point. — "Willing Hearts," \$25.

MINNESOTA.

Chatfield. — Presbyterian Sunday school, \$22.

"DOD'S MONEY."

LITTLE ANNIE was dying. Calling her mother to her bedside, she whispered softly, "Remember Dod's money, mamma." Annie had a little "bank," such as the Woman's Board furnish; and she often put in it a penny, or so, calling it, "Dod's money." A few days previous she said, "If I should die, mamma, I want my bank sent to the little children who have not such a good mamma, and who never heard about Jesus."

Will not the good Saviour who said, "Suffer little children to come unto me," accept the offering?

THE WILLING HEARTS.

SOMEBODY had said to the Willing Hearts, "You shall surely have a picnic before the summer is over;" and shining eyes and twittering lips proved that the speaker had, for once, hit the nail on the head. But day after day went on, — hot, wet, — wet, hot, — until suddenly said somebody waked up to the startling fact, that in three days summer would have fled, and carried away with it not only her credit as a promise-keeper, but her very self from her beloved little circle of Willing Hearts. Of course, she must see them once more together. It was too late in the week to give notice from the pulpit: no school was in session, no messenger at hand. She seized her oldest quill and her biggest foolscap, and in boldest strokes announced, "The Willing Hearts will hold a picnic in the grove behind the schoolhouse on Saturday afternoon, at two o'clock."

When these notices were posted in the village store and post-office, the writer returned to other duties, strong in faith that the picnic would contrive to do itself; and it did. If there was ever a picnic under difficulties, it was then and there. As it proved, very few saw the notice until it was too late to come: and whether the sun didn't see it, or whether he forgot his office of prime-minister to the Willing Hearts, I know not; but come he didn't, sulking behind rain-clouds all day, as for days before. Missing his smile, the woods where we were to meet frowned and sighed, and cried themselves into such a state, that the little handful of picknickers who had heard the news and braved the weather were fain to take refuge in an old schoolhouse, dusty, musty, and gusty. Cheery, wasn't it, for a picnic?

Well, between you and me and the Treasurer of the W. B. M., we not only had a right good time ourselves; but what with picking here, and nicking there, we even added about fifteen dollars to our treasury. As the sun would not shine to make

us merry, a stout grab-bag was introduced in its stead, and proved a capital substitute ; and the ice-cream of our president's mamma found a ready sale, as did several pretty little articles left over from "Doll Rosy's Fourth of July."

So, in one way and another, it came to pass that the old schoolroom lightened and brightened and sweetened ; and the precious Willing Hearts who had come to their longed-for picnic, thoroughly water-proofed, umbrellaed, and subdued, went home jolly and triumphant. I think I shall always, hereafter, call them the Irrepressibles. MRS. E. A. WALKER.

FRANKIE'S MITE-BOX.

IT is only a little blue collar-box, with a place cut in the cover for the money to drop through, such as any boy or girl might have. The pennies too, and the ten-cent bits, look commonplace enough till we see in them the enterprise and self-denial of a manly little heart.

This piece was given him for quite a long tramp on some errand after his tired feet had done full service in the playground ; that one, the gift of a friend, seemed almost to burn in his pocket as he passed a tempting shop-window, and required a very tight grasp upon it to bring it in safety to its companions. These others call up pictures of fun and fancy. It seems Master Frankie's fertile brain devised a series of entertainments for the benefit of his young playmates. Seats were arranged for his auditors in his father's garden ; while he appeared at an open door, and amused them with songs, speeches, and mimic shows. The price of admission for this novel pastime was a certain amount of nails. These, in turn, were sold to a kind-hearted purchaser, and the money carefully stored in the "mite-box."

So, bit by bit, this dear little fellow has been laying up heavenly treasures. May he be rewarded a hundred-fold !

Anna and her Pice.

LISTEN, children, while I tell
 A story that may please you well,
 Of the far-off cline of Ind,
 Borne to me on wings of wind.
 A Hindoo girl, of tastes like yon,
 Loving cakes and candies too,
 Brought one day her treasured store
 To the bazaar of Seroor.

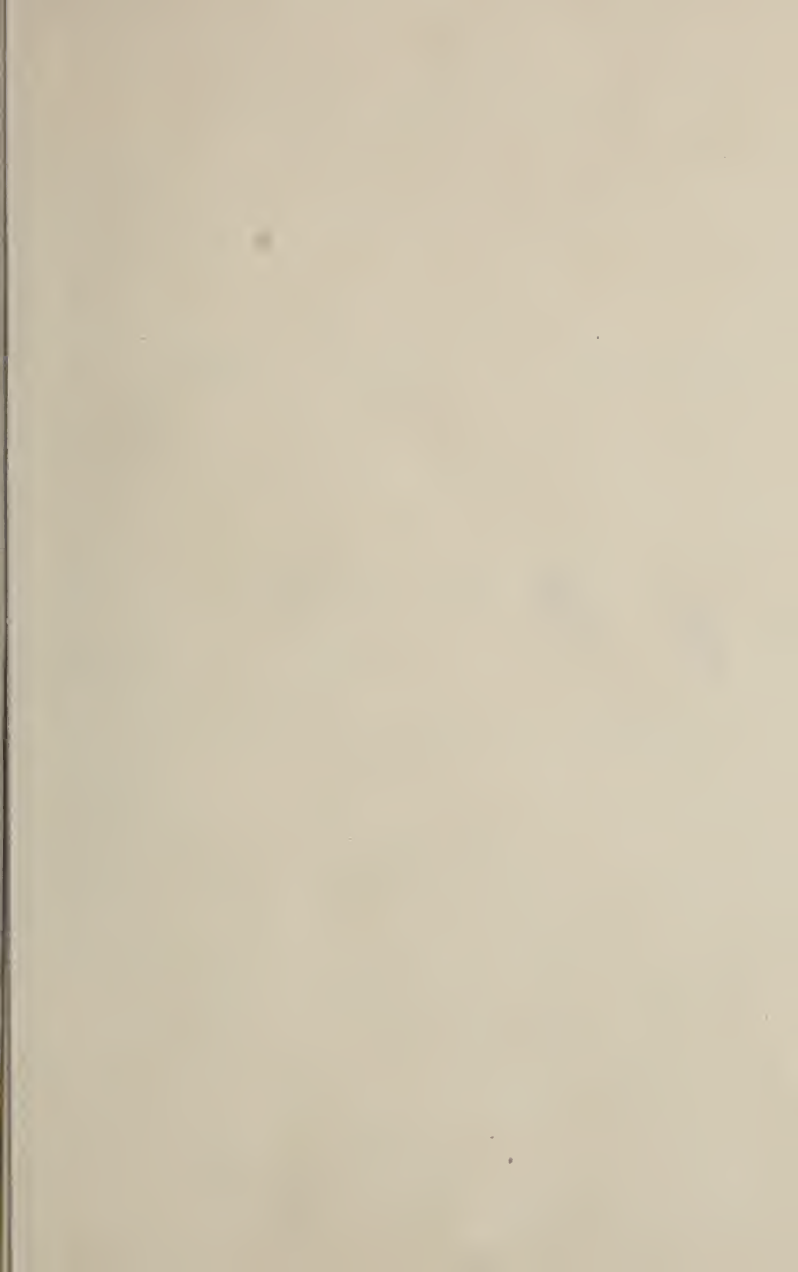
On the morning of that day,
 Christians gathered there to pray
 For the blessing of the Lord
 On the preaching of his Word.
 Anna listened with surprise;
 And the tears came to her eyes,
 As she heard the teacher say,
 Heavy news had come that day.

Those good friends in other lands,
 Who had given with willing hands,
 Sent them preachers of God's truth
 And kind teachers for their youth,
 Now were sorely pressed with debt;
 Fearing, though with sad regret,
 Many schools they must disband
 In this dark and heathen land.

Then the tears began to flow:
 Anna's heart was full of woe.
 Of her sweets she thought no more:
 Eager brought her treasured store,
 Begged the teacher all to take;
 Gave her pice for Jesus' sake.
 Jesus, lift her heart above, —
 Fill it with thy holy love!

Christian children, have you done
 Even as this little one?
 Have you sought the better part?
 Have you given to God your heart?
 Jesus claims your service now;
 Quickly at his footstool bow:
 Be your joy to spread his name,
 His salvation to proclaim.

DAYS PRING.



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Life and Light for Heathen Women

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